TO THE NOBILITY AND GENTRY, Lawyers And Physicians, Sea-men & Tradesmen, Magistrates { Subordinate and Supreme, &c.

By THO. SWADLIN D. D.

Cui ad Manticam res redit.

Printed in the Year 1658.

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To The Readers.

If any of you aske, Why these inclosed Papers? They are to beg your Charity: Nor am I ashamed of it, since a King,

without dishonour, because without dishonesty, did it before me, when he said, Date obolum Belisario; *and a better King since him, when he said,* He had rather live on the Churches alms than take the bread

bread out of Priests mouths; *and another before them both, when he said,* Have pity upon me, Have pitty upon me, ô yee my friends! for the hand of God is upon me: The Hand of God

permitting; else the Hand of man punishing could not continue so violent, as to threaten a starving; which how never it is though not known, is yet much feared by

Tho. Swadlin.

TO THE NOBILITY AND GENTRY.

NObility and Riches are not absolutely good; For they are given to the Bad, as well as to the Good. Esau was a Noble man, and a Rich man, as well as Jacob; Dives as well as Lazarus: and therefore

I have no reason to put my *confidence* in them, or to think my self the more in *Gods favour*, because I have more of the *worlds Treasure*.

Neither yet are *Riches* and *Nobility absolutely* bad; For they are given to the *Good*, as well as to the *Bad*. *David* was *Noble* and *Rich*, as well as *Saul*; and so was *Nicodemus*, as well as *Caiaphas*: and therefore I have no reason to be diffident of my self, because I am *Rich* and *Noble*, or to think my self out of *Gods fa-*

dour, because I have so much of the *world*. *Nobility* and *Riches* are onely *bad*, when they are badly *obtained*, or *ruined* worse; and then onely *good*, when they are sent by *Gods blessing*, either by way of *inheritance*, from my *Parents*, or by way of *industry*, from my *Pains*; and again distributed and used to Gods glory, and the good of his servants. *Achan* by an ill *obtention* of *Riches*, purchased an ignominious death. And if others

I knew what it were

to *kill*, and then *possesse*.

They would aspire still, but to be *lesse Dives* by an ill *detention* of *Riches*, purchased the *torments* of *Hell*, and if others

Knew what it were to deny poore men *food*.

They would covet still, but covet to be *good*. *Job* with his humble *Nobility*, with his large *possessions*, obtained *Gods* favours: And *Zacheus*, by his munificent *distributions*, possessed the *Joyes* of *Heaven*. I fear not

my

my self therefore, because I am *Noble*, because I am *Rich*; all that I fear is, That I may use my *Riches* and *Nobility* ill; and, that I may not, I ask my self these *Cases* of *Conscience*.

Whether I abate of mine own *superfluities*, to relieve the poor's necessities? Else I am *Dives* like, *Luk.* 16. 1.

Whether I consider the *Poor and Needy*, and save them the pains and shame of begging at my dore and elbow? Then I am *David* like *Psal.* 4. 2.

3 Whether I look contemptuously upon them that are *poor and needy*? That is, *Nabal*-like.

1 Sam

4 Whether I have not resolved to deny relief to them that want? This is Devil-like. And when these *Cases* are resolved to the comfort of my soul, I may humbly and confidently addresse my self to *almighty God*.

O most *gracious God!* thou hast dealt largely with me in thy *outward blessings*, I beseech thee also, give me

me a large portion of thy *inward grace*. My heart is full of *corruption*, and even with these *thy blessings*, of a *Noble blood*, and a *full purse*, I shall *pride* my self, and despise *others*, and scorn the *Poor*, and forget *thee*; unless with this *Nobility* in my *blood*, and this *plenty* in my *purse*, thou give me the *Poverty of thy spirit*; It is not a *poor spirit* I desire, but to be *poor in spirit*, that while others *highly conceit* of me, I may be *humble* in mine own *conceit*; remembring,

the more I have of *thee*, the more *thou* wilt require from *me*; and the greater my *charge* is by *thy trust*, the greater must be my *discharge* by my *truth*: Else my *Nobility* will puff me with *security*, and my *wealth* will be a *thorn* to choak and wither the *seed* of *thy word* in me, and make it unfruitfull to me. Let me therefore take more delight in *thy word*, than in all manner of *Riches*, that in this *slippery place* (for *Riches* and *Nobility* are but *slippery*, they either

ther *thaw* from us, or we *melt* from them) I may keep an even step, and walk with a right foot. Let not mine eye be dazled with the *glory*, nor *heart* bewitched with the *delicacy* of those *Treasures*; lest, e're I am aware, They be taken from me, or I from them. Let my chief *delight* be upon that *durable wealth* and *eternal Nobility*, which is better than *Gold* and *Coronets*, that my *heart* may be enriched with the dew of *thy Spirit*, my *soul* filled with the

knowledge, and my hands enabled with the practise of thy will. Oh! let me remember, That these Riches, these Titles are not my Lordship, but my Stewardship, that the bowels of the Saints may be refreshed, and the hearts of the widows rejoyced, and the backs of the Naked warmed by the fruits of my faith, my good works; and thereby others provoked to glorifie thee. Let that be the End of my charity, To glorifie thee; not any thought of merit, or

to glorifie my self. Let every *Alms* I give, be a *fruit of faith*, not a *gift of fortune*; and every *mercy* I shew to others upon this *ground*, assure me, it is a *beam* of *thy love* unto my self; and while I have no other *aime* but *thy glory*, no other *ground* but my *obedience*, let me in the *End* find it a good *ground-work* against the time to come, and so attain the *End* of my *faith*, even the *salvation* of my *soul*; not for these *works-sake*, but for that *Promise-sake*, *Blessed is* Psal 41.1

he

he that considereth the poor and needy, the Lord shall deliver him in the time of trouble. Deliver me, ô Lord! in the trouble of my life, from worldly care; and deliver me, ô Lord! in the trouble of my death from sinfull guilt, through Jesus Christ. Amen. In whose most blessed Name and words, I further call upon thee, as he hath taught me in his holy Gospel:

Our Father which art in heaven. Hallowed be thy name, &c.

The

The Nobleman's Character.

HE is endowed with the four cardinal vertues; and is a man, neither covetous, nor prodigal, but temperate; he knows how to give charitably, and to gather providently. He is a man neither fooliſh, nor crafty, but prudent; and knows when to ſpeak plainly, when politickly, never falſly. He is a man neither indulgent, nor cruel, but juſt; and knows

knows how to punish Iniquity, and to reward Honesty. He is a man neither timorous, nor temerous, but magnanimous, and knows how to bridle precipitancy, to spit pusillanimitie, and dares scarlet his sword in an Honourable cause.

Sola Virtus vera Nobilitas.

To

MY *Calling* is lawful, I queſtion it not; no wiſe man doth queſtion it, or if any man doth queſtion it, yet *God* being the ancient *Law-maker*, and the eternal *Law-giver*, would ſoon decide it, and determine my *Calling* to be lawful: All my fear is, whether I uſe not my *lawful Calling unlawfully*? That I may not,

not, I propose these *Cases* of *Conscience* to my self.

1. Whether *Gods glory* or mine own *gain*, moved me to make choice of this *Calling*?

2. Whether I take *Fees* in right or wrong *Causes*?

3. Whether I afford a *Tenth* or a *Tantamount* of my abundant *Fees* to the relief of the poor?

And when these are resolved I acknowledge it my *duty*, as it is every mans *duty*, to pray *God* to direct

rect me in my *lawful Calling*; and so I doe.

O most just and righteous God! who to preserve *Peace* amongst men, and to prevent men from wronging one another, hast ordained the *Profession* of the *Law*, and hast appointed me to that *Profession*; I beseech thee, give me grace so to execute my *Profession*, that I may doe right to all men; sanctifie my *Tongue*, that my words be not deceiptful; and sanctifie my *Heart*, that *equity* not *opulency*, be the

chiefest

chiefest mark I aime at; keep my *Hands* from taking *Fees*, to plead in, or maintain an *unjust Cause*; and when I shall take a *Fee* in a *just Cause*, and doe not deserve it, either by my *neglect*, or *multiplicity* of other *Employments*, give me grace to restore it: While I am busied to obtain *earthly Goods* for my *Clients*, let me not forget to make *Thee* my *Advocate* for obtaining the *Eternal good* of mine own *Soul*: In all my *pleading* before an *earthly*

Judge,

Judge, give me grace to remember that great and last day, when I, and all men besides, must appear before *Thee*, the *Judge of Heaven* and *Earth*. And because then, not *subtile words*, but a *pure heart*, a *good conscience*, and not a *full purse* shall speed, so direct me by *thy Spirit* in this *Calling* of the *Law*, that in my whole *Practice*, I may endeavour to execute *Justice*, and maintain *Truth*, and then receive, as thou hast promised, to them

that

that walk uprightly,
Pſ. 80 11. *glory and immortality*, through the *merits* of *Him*, that is the *Advocate* of *Sinners*, and the *propitiation* for our *ſins*, *Jeſus Chriſt the righteous*. *Amen*. In whoſe moſt bleſſed name and words, *&c.*

The Lawyers Character.

NO wiſe man ſees him, but he thinks upon his *Eſtate*, and is glad there are ſuch men, without whom, *themſelves* cannot live in *peace*, nor their *Eſtates* be *ſecure*:

None

None but *fools* grudge at their *abundance*, since by their *diligence*, we possesse such *abundance* as we have *tranquillessly*: Be *rich* as you can, if you be *honest*, and though your *Law* cannot, yet the *Gospel* will find a way to cut off the *entayl* of *difficulty* to *Heaven* from *Riches*: Else *Vae vobis*.

The

The Physicians Devotion.

NO man that hath *pulse* in his *Body*, nor *pulse* in his *heart*, or *brain* in his *head*, or *urine* in his *bladder*, but will confesse the *lawfulness* of my *profession*; or if any man be so mad, or malicious, yet *Asa*'s preposterousness in seeking to the *Physician*, before the *Divine*, and *Hezechias* his application of a *Figg* to his *Plague-sore*,

fore, will confute him, and tel the whole world.

That the Physicians Profession is *lawful and* honourable, because not a *wise man* sees him, but he thinks of *death*; not a *fool*, but sends for him to *sickneſſe*; and therefore a *happy man* he is in the mean time, that is welcome to *fools* in *extremity*, and to *wise men* at every *opportunity*.

He is indeed as *happy* as any man living, if he ascribe not too much to *second causes*;

If

If he make *God* his, as *God* hath made him other mens, *Physician*; If he shew *God* his *tears*, as he looks upon his *Patients urine*, he may then as well prognosticate his own *health*, as his *Patients death*. The sight of him shall ever put me in mind of *death*, that I may not be afraid of *death*, when I cannot have the sight of him, the *Physician*; To whom I propose this one *Case of Conscience*.

Whether his Prescriptions and Aimes are more for his Patients re-

covery, or his own Gains? And then let him pray thus, or otherwise as it pleaseth him.

O *most wise*, most *powerfull*, and most *gracious God!* who hast created *Man* for *thy self*, and service, and all other things for the service of *Man*; and amongst men hast ordained *several Professions*, and amongst them the *Profession* of *Physick*, to repair the *Health*, and to recover the *Sickness* of *Men*: I beseech thee to give me grace to remem-

ber, that I must one day answer, for what I doe all the dayes of my *life*; and therefore withall I beseech *thee* for a blessing upon all those *Prescriptions* I shall direct for my *Patients*, and to trust in and expect onely from *thee*, the *First cause*, a *vertuous operation* upon the *second cause*, for the *good* and *benefit* of my *Patients*; and as I feel for the *evenness* or *unevenness* of their *pulse*, I may keep the *pulse* of mine own *soul* in an even and just *temper* before

fore *thee*, that as I behold their *urines*, thou mayest behold my *heart*, that as I prescribe their *Diets*, I may always keep a *temperate Diet* my self; and so keep my *body* under, that my *soul* may continually have recourse to *Thee*, until thou take me to thy self through *Jesus Christ*. *Amen*. In whose most blessed Name and words, &c.

Physician his Character.

HE is *Natures* best friend, as

always following her *dictates* and *directions*. He is a good friend to *Grace*; for when he sees *Nature* spent, he bids his *Patient* send for the *Divine*; nor doe I blame him for it, that he puts *Divinity* after *Physick*, since I know *Men* are more sensible of *flesh* and *blood*, than they are of *soul* and *spirit*; nor doe you blame me, if I highly prise that piece of *Apocrypha*,

Honora Medicum honore debito.

The Sea-mans Devotion.

THat my *Calling* is *lawfull*, *honourable*, & *ancient*; *Noahs Ark*, Genes. *Davids wonders in the deep*, Psal. *Solomons sending ships to Ophir for Gold*, and *St. Pauls escaping* Act. 27. *danger at Sea*, by the help of the *Shipmaster*, *Pilots*, *and Mariners*; doe abundantly satisfie and confirm; Yet before I goe to *Sea*, I shall propose to my self in this case

of Conscience.

Whether I have taken this Calling by the direction of my Parents, the guidance of Providence, or the love of money, and desire of seeing Fashions? And being resolved, *I am lawfully called*, I pray;

O God! who hast appointed me to goe down into the *Sea in ships*, and to doe my businesse in *great waters*,

Have mercy upon me.

O God! who doest whatsoever thou pleasest in *Heaven*, in *Earth*, and in all deep.

deep places,

Have mercy upon me.

O God! I am now ready to commit my self unto the *waters*. I am now floating upon the *bottomless Sea*; and that my *sins* may not goe along with me, nor provoke thee to vex me with thy storms,

Have mercy upon me.

The *Ship* that I am now in, is but a vain thing to save a man; and that *Pyrates* may not board us; that *winds* and *waves* may not drown us; that *Infidels* may not

captivate us,

Have mercy upon us.

That th *Devil* may not infect us, That we may be constant in our *Religion*, That we may be true and just in our *dealings*, That in all places, we may demean our selves as the *Professors* of *Christ*, and give no occasion to the *Adversary* to speak evil,

Have mercy upon us.

That the great *Leviathan* may not seize upon our souls, as the Whale did upon *Jonas* his body for sins we stand guilty of,

Have

O God who didst
save *Noah* and his Fam-
ily in the Ark from
perishing by waters,
Help us or else we
perish.

O God! who didst
hear the prayer of the
Prophet from the bot-
tom of the Sea, and
out of the belly of
Hell,
Hear us and help us
else we perish.

O God! who hast

commanded, and raised the stormy winde, which lifteth up the waves of the Sea,

Help us, else we perish,

O God! these winds and these waves mount us up to Heaven, and brings us down again to the depth, and melt our souls,

Help us, else we perish.

O God! we reel to and fro, and stagger like drunken men, and are at our wits end,

Help us else we perish.

Our sins have raised thy Anger, O God! and thy Anger hath raised these storms;

In

In justice thou mayest deal with us, as thou didst with *Pharaoh* and the Egyptians; but we beseech thee to deal with us in mercy, as with *Moses* and the Israelites in the red Sea: Cast our sins into the bottomlesse Sea of thy mercy; Drown them in the red Sea of Jesus Christs blood; and as he did rebuke the waves and the Sea, so doe Thou turn this Strait into a Calme, and bring us to our desired Haven: Spare us a little longer before we goe hence, and be no

there from Guiding us
in this whole voyage
by thy Powerful Gov-
ernance, with thy Mer-
cy, Returning us with thy
Grace, that we may
give up our lives in the
Land where we receive
we them: And if thou
hast Determined
us unto death, prepare
us for death, in the full
remission of our Sins,
in the free justification
of our Persons, in the
full sanctification of
our whole remaining
Daies, and in the fu-
ture glorification of
our Souls, through Je-
sus Christ our Lord.

In

In whose Name, &c.

My soul doth magnifie the Lord.

That thou hast delivered us from all our Foes, and hast not suffered the wicked floods to cover us, nor the deeps to swallow us up.

My soul doth magnifie the Lord.

That thou hast shewed thy wonders in

in the deep, and wyel delivered us from death, by preserving us in the ship, and commanding the waves to be quiet, and the winds to be still.

My soul doth magnify the Lord.

That thou hast brought me safe to the shoar, & comforted me with the sight and life, & of all those of my friends

My soul doth magnify the Lord, &c.

At the Return.

And now, what shall I render unto thee, O Lord, for all thy benefits?

nefits? My soul and body I dedicate unto thee, and beseech thee to consecrate them unto thy self. They have been washt in the waters of the Sea; oh, now wash them in the laver of Regeneration. They have tasted the saltness of the Sea; oh, let them now taste the Merits of my Saviour; and then my *soul* shall never consent again to sin, my *body* shall never again commit sin. And that this may not prove *presumption*, but that I may bring my promise into perfor-

mance,

[illegible] O God, with the eare[illegible] of my soul, upon the knees of my body, I beg thy assistance, and the grace of thy holy Spirit, that I may [illegible] sinne, the commanding power of sinne, and to prevent again[illegible] the condemning guilt of sinne, and [illegible] under it. And that for the bitter Agony and precious death of my Lord & Saviour Jesus Christ sake. In whose blessed Name and words I further call upon thee saying [illegible]

Our Father [illegible]

The

The Sea-mans Character.

IN him I see a *warrantable*, a *dangerous*, a *gainful*, and an *honourable* Calling; so *warrantable*, that *Christ* of his *twelve Apostles* chose four *Sea-men*, *Andrew*, *Peter*, *James*, and *John*; so *dangerous*, that there is never above a *foot* and *half* betwixt him and death; which made one *Poet* say, *Ille robur*, &c. He had an heart of *oake* that first adventured to Sea,

and

and another; *Aut insanit, &c.* He is either a *mad-man*, or a *begger*, or *desirous to die* that goes to *Sea*; onely they are so *happy* in this *danger*, that they see *Gods wonders in the deep*, and give him thanks, when they are by *him* brought into the *haven*; so gainful, that *Solomons* good *housewife* is compared to a *Merchants ship* that brings riches from a far *Country*; so *honourable*, that of old the *Merchants of Tyre* were called *Princes*, and of late yeers, him those

those of *Genoa*, *Venice*, and the *Low-Countries* are arrived so high, that a great part of the world envies them, the rest admires them: to them we are beholding for *Balme* from *Gilead*, for *Incense* from *Sheba*, for *Gold* from *Ophir*, for *Cedar* and *Fir* from *Tyre*, for *Gummes* and *Spices*, from *India*; and somewhat more than ordinary there is in this *Calling*, since *Christ* hath graced it with the *immortal* letters of his own name. ΙΧΘΥΣ.

The

The Travailer.

I Am now taking a *journey* by *land*; whether for the *necessity* of *businesse*, or the *visiting* of my *friends*, or the *wooing* of a *wife*, I need not scruple my self; so I am sure, it is not for *vanity* or *sin*; I may pray *God* for his *protection*, and thus I addresse my self to *his Throne of Grace*.

O *most gracious God!* who didst protect thy servants *Abraham*,

braham, Isaac, and *Jacob* in their several *journeys*; and gavest thy servant *Tobias* a *company* of *Angels* to conduct and bring him back again; conduct me also in this my *journey* by thy *Angels*, that I may be safe from the violence of *Thieves*, and guide me by *thy spirit*, that I may be safe from the *assaults* of those great *Thieves* of my *Soul*, the *Flesh*, the *World*, and the *Devil*: against the *World* give me the *staffe* of *faith*, against the *Devil* give

me

me the *bag* of *charity*, against the *Flesh*, give me the *bottle* of *tears*, that as a *Pilgrime*, I may not be cumbred with any thing of *impediment*, but only furthered with all things of *emolument*, and in every step of this *journey*, remember my great *journey* from *Earth* to *Heaven*, and keep such an even *pace* in the *path* of *Grace*, that *thou* mayest return me back from this *journey* to my *home*, receive me at the end of that *journey* to thy *City* of *Glory*,

for

for his sake, who is the *way*, the *Truth*, and the *life*, *Jesus Christ*. In whose blessed name and words, I further call upon *thee*, &c.

At thy Return.

O most mercifull God! That many have miscarried in their *travails*, I hear and know; some in their *purses*, some in their *lives*; that I am returned safe in both, and injured in neither, I feel and know, and know no cause of it, but *thy providence*; and

and therefore know my self bound to acknowledge the *duty* of my *thankfulnesse* to that *providence* of *thine*, which I doe, and ever will blesse, not onely for this, but for all the *preservations* of my whole life; and consecrate the remainder of my whole life to *thy service*; where I beseech *thee* so to blesse me in my whole race upon earth, that I may blesse thee in the long race of *eternity* in *heaven*, for *his* sake who took *his journey* from *heaven*

heaven to earth, and returned again from *earth* to *heaven*, to prepare a place for me, and now sits at thy *right hand* to intercede for me, *Jesus Christ my Saviour. Amen.* In whose blessed name and words, &c.

The Travailers Character.

HE is an honest, and a wise man; he never goes on *foot*, but when he wants an *horse*; nor doth he ever ride, but when he

hath businesse: he spends like himself, little, or much; nor doth he make much account of his expences, for he laies up that before he finds, or is forc'd occasions to use it; if he travails with safety, and returns without danger, his first salutation is,

Gratias Deo.

The

The Soldier.

SOme Phanaticks in the world have queſtioned the lawfulneſs of my calling: But I have *Gods word* for my *warrant*, and *Gods ſervants* for my *pattern*.

Gods word ſayes, *when thou goeſt out with thine Hoſt*, or *when thou goeſt to war*; and that very word, *when*, doth ſuppoſe it; and ſure I am, *Gods word* doth not ſuppoſe anything which is *unlawful*. 1. Deut. 23 9

As *Gods word, so his servants* too warrant it; yea, and *his choicest servants; Abraham, Joshua, Debora, Sampson, Gideon, David*; they were all *warriers*; they waged *war*; some of them *offensive*; some of them *defensive*; and therefore I need not doubt of the *lawfulneß of* my Calling: all the doubt is, in resolving these *Cases* of *Conscience*;

1. *Whether I am lawfully called to this lawful Calling?*

2. *How I may be assured that I am lawfully called,*

led, and may with a safe conscience take up, and make use of these weapons?

And that being done I thus addresse my selt to *Jehovah the Lord of Hosts.*

O Almighty God! who hast styled thy self a man of war, and hast now called me to be a man of *war,* I beseech *thee,* teach my Hands to War, and my Fingers to Fight; give unto me, and to every one of my *Fellow Soldiers* the *strength* of *Sampson,* the *courage* of *David,* and the *wisedome*

of *Solomon*, that we may undermine all the *attempts*, and overthrow all the *plots*, and overcome all the *Gyants*, that fight against *thy Truth*; yet even in the heat of *Fury* give us *pity*, that we may rather *spare* than *spoile*, and while we gird our selves with *Armour* to resist these *Enemies* of ours, doe thou put upon us *thy whole armour* that we may resist that *enemy* of *mankind*, and quench all the fiery darts of the *Devil*; goe *thou* forth with us against them,

that

that are come without *thee* against us; *animate* our, and *abate* their *courage*; *confound* their *devices*, but *convert* their *souls*: and because *death* is before our eyes, give us grace to be mindful of it, and prepared for it, that while we fight against them, we may also fight the *good fight* against all our *ghostly enemies*, and receive a *Crown of righteousnesse*: Take our *Bodies* into *thy protection*, and defend us; take our *souls* into thy *tuition*, and sanctifie

us; that though we return not home, we may be received into *heaven*, through *Jesus Christ*. *Amen*. In whose most blessed name, &c.

The Soldiers Character.

HE is the *Father of Peace*, and Mother of *Patience*; his *subtility* begets *peace*, his *magnanimity* nurses *patience*, in both he is the *founder* and *supporter* of *Kingdomes*: If he be conquered, he sowes *patience*; if he conquers,

he reaps *peace*; in *That* he *founds*, in *This* he *supports* the *Kingdome*; if he be able to second the *peace* of *victory*, with the *grace* of *humility*, he is the *breeder* of all *virtue*, and the *bane* of all *vice*; for then *good lawes* are put in *execution*, and *bad men* in the *house* of *correction*; so necessary he is in *peace*, that else we lose it; so necessary in *war*, that else we have no *hope* of it; so necessary in both, that no *Kingdome* can subsist long without him: if you

chance to see him, you see a *head* quick of *wit*, a *tongue* full of *eloquence*, an *eye* of *vigilance*, a *face* of *curtesie*, a *hand* of *bounty*, and an *heart* of *valour*, and for his good parts, say, *God blesse him*, so that he remember and practise his *lesson*,

Neminem convitiis exequi, calumniamini.

The

The Tradesmans Description.

THis *Calling* is of a large *extent*: For the *extent* of *Trades* is very large; so many several *Trades* as there are, so many several *callings* to those *Trades* there are too. The best marke whereby to know the *lawfulnes* of a *Trade*, is, To find a ground for it in *Scripture*; or, if *humane Inventions* have found out

out some *Trades*, that the *Scripture* gives no ground for; yet if the *Scripture* forbids it not the *Trade* is *lawfull*, and a man may lawfully make use of it; e.g. There is no mention made of a *Chimney-sweeper* in the *word of God*, yet though there were nothing conducing to this *Trade*, *This Trade* notwithstanding is *lawfull*, because it is not forbidden; whereas on the other side, The *Trades* of *Usury*, *and Pawn taking*, are directly forbidden in the *word of God*, especially

specially the latter, *The taking of such things in pawn as are necessary for livelyhood and subsistence.*

But I thank God my *Profession* is not forbidden; (for I am a *Merchant*, I am a *Mercer*, I am a *Taylor*, I am a *Carpenter*, &c.) and therefore I may safely use it: and that I may use it honestly, I pray:

O God! who for the sin of *Adam* hast appointed, that every man shall earn his *living* by the *sweat* of his *brows*, and shall eate his *bread* in the *sweat* of his

his *face*, and hast also forbidden that man to eate, who will not work; and to this end hast ordained several *Callings*, to some whereof every particular man should apply himself, whereby, with thy blessing, he should provide for his *family* and *posterity*; and amongst all hast called me to this *Trade* and *course* of life ( ) and herein hast promised to bless my honest *labours* and *endeavors*; I beseech *thee* that I may *comfortably* and *contentedly* undergoe

it,

it, without grudging therat, as at some uneasie burthen, driving not onely at mine own *private gain*, but also at the *publique good*; not seeking *Riches* by wronging of others, by *false weights*, *short measures*, or *deceitfull work*, (Be such thoughts and things, *O God!* ever far from me) but onely seeking a *competency and honest encrease*, doing to, and dealing by others, as I would others should do to, and deal by me; and that I may so doe and deal, I beseech thee

thee let me ever remember, That the *wages of unrighteousnesse*, and *Riches* gotten by *wrong* and *Robbery*, are put into a broken bag, and shall soon diminish and be devoured; or if they do continue, they shall be for my greater hurt, and such prosperity shall destroy me; That a little with *thy blessing* is better than *great Revenues* with thy *curse*; That *thy all-seeing eye* is ever beholding me in all my *doings*; and all my *doings*, however close from the *world*,

are

are naked in *thy sight*; Add to this *grace* of *remembrance*, the *grace* of *holy care*, whereby I may walk *uprightly*, and approve my self before *thee* in an even behaviour toward all men; and if it shall please *thee* to blesse my *labours*, and increase my *store*, by my honest *industry*; O let me not set my heart upon that *increase* and make those *Riches* my *strong City*, lest such *deceitfulnesse* choak the *seeds* of thy *graces* in me, & steal my heart from *thee*, from the *Poor*,

from my *Calling*; but let me follow my *Calling* in an *holy measure*, not wholly ingulphing my self into, nor wholly sequestring my self from the businesse of it; but giving my self all convenient opportunities to serve *thee* in *piety*, and to relieve the *Poor* in *charity*; that when thou shalt put an end to these dayes of *labour*, thou mayest say unto me, *Well done good and faithfull servant, enter into thy Masters rest*. All which, and all other things needfull for me, I beg of thee

in

in the Name, and for the ſake of *Jeſus Chriſt*, ſaying as he hath taught me,

Our Father which art in Heaven, &c.

The Tradeſ-mans Character.

HE is a good *Commonwealthsman*, but a bad *Statesman*; and then the beſt, when he meddles leaſt with it: The *ware* in his *Shop*, next to the *care* of his *ſoul*, ſhould take up his *time*: and *tongue*: for if he make no *conſcience* how he ſpends his *time*, he hath

hath no care for *eternity*; and if he care not to guide his *tongue*, he sets the *Greater* and the *Lesser*, *himself* and the whole *world*, on fire and combustion: Happie he, if he praies aright, and endeavors to doe as he praies, without injuring his *Customer* by false *weights* and *measures*. These and many more instructions are given him from the name of his *Trade*, whatsoever it is, since all *Trades* are called,

Instituta, Rationes, Mores, Disciplina.

To

To the Magistracy.

MY *Calling* is *lawfull*, whether I be *supreme* or *subordinate*; because *God* made *David supreme*, and *Moses* appointed the *subordinate*, both *Justice* of *Peace*, and *Judge*, and *Lord Chief Justice*, and *Lord Keeper*: onely if I am a *Justice of Peace*, I must resolve these *Queries*.

1. Whether *ambition* or *virtue* set me on this *Bench*? Whe-

2. Whether I sit upon this *Bench*, with an *eye* of *fear* to my *Superiors*, with an *eye* of *favour* to my *Equals*, with an *eye* of *scorn* to my *Inferiors*, or with an *eye* of *impartiality* to them all?

If I am a *Judge*, I must resolve these *Queries*.

1 Whether I imitate *Christ* in *his scarlet Gown* and *Miniver Hood*?

2 Whether as his *Garments* were red with the *spoyle* of *his Enemies* onely; so mine be red onely with

with the *spoyle* of *malefactors*?

Whether as *his hood* was *white* by a *holy conception*, by a *sinlesse life*, and a *saving death*; so mine be *white* by an *unspotted conversation*, without taking *bribes* to turn the *streams* of *Justice* into a strange and contrary channell?

If I so live, I may then assure my self, when I come to his *Judgement Seat*, I shall find him not *Judex* to condemn me, but *Jesus* to save me; and so I shall live, if I will

remember,

remember,

Judicium non mei,

sed Dei.

If I am a *Lord Chief Justice*, I must then resolve these *queries* truly:

1 Whether I compound the *Ark* of *God* with nothing but the *Law* of *God*?

2 Whether from that *Arke*, I tell no man lesse than his *duty*, I give no man more than his *due*; *condemnation* if he be a *transgresser*, without *taunts*; *absolution*, if he be an *observer* of the *Law*, without *bribes*?

If

If I doe so, I may then assure my self, the *incorruptible Law-giver* will not condemn me, though a *corruptible Law-expounder*, because I was not *wilfully corrupted*; and so I shall doe, if I remember;

Hoc fac, & vives;
sin aliter, peribis.

If I am a *Lord-Keeper*, I must resolve those *Queries* truly;

Whether I behave my self answerably to the *Propitiatory* upon the *Arke*? 1.

Whether I, like that *covering Cherub*, keep the 2

Law from a too severe pleading against the poor Client.

3. Whether I doe moderate the *extremity* of *Jus summum*, for the maintenance of *Æquum bonum*?

And this I shall doe, if I command my *ministery Angels* to become *Dii tutelares* of several *Shires*. If I prohibit the sending out of *Fines*, without the *spunge* of *Repentance*, to wash out the *transgressions* of the *Law*.

If I doe so, I shall find *Christ* as *Christ* hath

hath placed me, *The poor mans Advocate*, my *Advocate* with the *Father*, to plead *his merits* against my *demerits*.

Si credo, viuam.

If I be *Supreme*, *The Kings*, I must then resolve these *Queries* truly.

Whether like the *Sun*, I give *grace* to *Saturn*, *gravity* to my *Councellors*? 1

Whether I give *might* to *Iupiter*, *respect* unto my *Nobles*? 2

Whether I give *fortitude* to *Mars*, *magnanimity* to my *Soldiers*? 3.

4. Whether I allow *benevolence* to *Venus*, *beauty* to my *Ladies*?

5. Whether I allow *pyth* to *Mercury*, *Rhetorick* and *reward* to my *Scholars*?

6. Whether I give *constancy* to the *Moon*, *stedfastness* and stability to the *Commons*?

1 Or if the *Sun* teaches me not my *duty* sufficiently, I will take it higher; and because I am like *God* in all, only that I am a *King* of *Men*, and God is the *King* of *Kings*, I must resolve these *Cases* of *Conscience*, because

cause my *Conscience* must answer for them to *God*;

Whether my *Throne* be cloathed with *Majesty?* else my *Subjects* will not respect me. 1

Whether my *Scepter* be full of *Mercy?* else my *Subjects* will not love me. 2.

Whether my *Chair* be fathom'd with *Justice?* else my *Subjects* will not fear me. 3.

Whether my *sword* be armed with *Power?* else my *Soldiers* will not obey me. 4.

And because *God* dwels *in abscondittis*, I must be careful that my *Majesty* be not lookt upon by every eye.

And because *Gods justice* is upright, I must secure my *justice* from being staind by any *bribes*.

And because *Gods mercy* is not denyed to any *sinner*, I must not deny my *mercy* to any *Delinquent*.

And because *God* will not suffer *his Power* to be disputed by any *Tongue*, I must preserve my *Power* from the quarrel of any

any Rebel; and when it is thus, I may pray with *confidence.*

But now I think upon it, I shall not be so sawcy, as to let down a *Prayer* for these great *persons*; because *Justices*, and *Judges*, and *Lord Chief Justices*, and *Lord Keepers*, and *Kings*, know better how to pray, than I to inform them; only I hope without offence, I may pray for them, and the whole world thus,

From *pestilence*, *famine*, and *war*; from

earth-quakes, *inundations*, and great *fires*, from the *plagues* of *immoderate rains*, and *droughts*; from *corrupting winds*, and *blastings*; from *thunder*, *lightning*, and *tempests*; from *epidemicall* and *sharp diseases*, and from *suddain death*,

Deliver the whole world, good Lord!

From *private interpretations* of *Scriptures*; from *innovations in holy things* from strange *doctrines*, from *doating about questions*, from *heresies*, *schisms*, and *scandals*, *publick* and *private*;

private,

Deliver thy whole Church good Lord!

From the *Priesthood* of *Micah* and *Feroboam*, from the *combination* of *Judas Iscariot*, and *Simon Magus*, from the *doctrins* of the *unstable*, and the *unlearned*, from the *pride* of *novices*, and from *people* that strive with the *Priest*,

Deliver thy Church, good Lord!

From *forain invasion*, and *civil insurrection*, from *displacing good Magistrates*, and *exalting bad*, from the

massacre of *Athaliah*, and from the bloodinesse of *Herod*.

Deliver this nation, good Lord!

From the *Anarchy* of *Corah*, and *Dathan*, from the *tyranny* of *Ashur*, and *Achab*, from the *dangerous counsil* of *Achitopel*, and the *foolish counsil* of *Roam*, from the *Statutes* of *Omri*, and the *Judgements* of *Jesabel*, from the *floods* of *Belial*, and from the *plagues* of *Peor*.

Deliver the state of this Nation, good Lord!

From

From the *pride* of the *Amorite*, from the *envy* of the *Hittite*, from the *anger* of the *Perizzite*, from the *gluttony* of the *Gergashite*, from the *wantonnesse* of the *Hivite*, from the *worldlinesse* of the *Canaanite*, and *lukewarmnesse* of the *Jebusite*, *Deliver this City, good Lord!* for *Jesus Christ his sake. Amen.*

In whose blessed name and words, &c.

To

To the condemned to dye.

YOur time is short, & therefore my discourse to you shall not be long; not many *dayes* betwixt you and *death*, and therefore not many *words*, lest I keep you from the thought of *death*. I dare not be so *unchristian* as to think you prepare not your selves for the last *fatal stroak*; and therefore on

one onely prayer for you from me, if you have not a better from others for your selves. *O God!* most *powerfull*, yet most *pitifull*; by thy *Power* preserve them that are appointed to dye, and redeem them from the *sentence of death*, which is past upon them, if it may stand with *thy Goodnesse*.

But if *thy Providence* hath appointed this time for their *period*, and this way for their *dissolution*, yet by thy *pity* save their *souls* from *eternal death*, and

grant

grant them all those *graces* which are necessary for their *salvation*.

Remember not their *ignorances*, Forget the sins of their *youth*, and Forgive the sins of their *age*; Give them a *sight* of all their sins, Give them a *sense* of all their sins, and true *repentance* to bewail them; Give them a *sight* of all thy *Promises*, Give them a *sense* of all thy *Promises*, and true *faith* to apply them.

Suffer not their *Ghostly enemies* to assault

fault them to any present *desperation*, for their former *presumptions* against thy *Justice*.

Send thy *holy Angels* to take their *souls*, as they did the *soul* of *Lazarus*, and carry them into *Abrahams bosome*; and let *thy everlasting Gates* be open to receive them, for *his sake*, who by overcoming *the sharpnesse* hath opened the *Kingdom of Heaven* to all *Beleevers*.

Make & keep their *senses* intire, their *understandings* right, their

peni-

penitence unfeigned, their *hope* well grounded, their *faith* firm, and their *charity* perfect.

Give them, ô give them a quiet and joyfull *departure*, by carrying their *eyes* back unto *Jesus*, who died for them, and forward to those *Joyes*, which are purchased for them, by the *life* and *death* of *Jesus Christ*. *Amen*. In whose most blessed Name and words I further call upon thee, as he hath taught me, saying,

Our Father which art in Heaven, &c.

&

Or if any sin lies heavy upon thy soul, and thou canst not have those assistances thou desirest, then confess thy sins, and comfort thy soul in this, or such a kind of *Devotion* as this.

Behold, ô *God!* I was conceived in sin, and brought forth in iniquity; and therefore I pray, Psal. 51.

God be mercifull to me a sinner.

And mercy I hope to have, Because my *Saviour* was conceived by *the Holy Ghost*, and born in *innocency*, Luc. 1.

not

not for *himself*, but me; for which,

My soul doth magnifie thee, ô Lord!

But I have discourſed with the *Devil*, and at his *temptations* have taſted the forbidden fruit; and therefore I pray,

Gen. 3.

God be merciſull to me a ſinner.

And mercy I hope to have, Becauſe my *Saviour* wreſtled with, and overcame the *Devil* for me; for which,

Mat. 4.

My ſoul doth magnifie thee, O Lord!

But I have committed all ſin, and kept the poyſon

poyson of Asps under my *lips*; and therefore I pray, Psal.

God be merciſull to me a ſinner.

And mercy I hope to have, Becauſe my *Saviour* did no *ſin*, neither was any *guile* found in his lips; for which, 1 Petr.

My ſoul doth magnifie thee, ô Lord!

But I have fulfilled the *will* of the *fleſh* too, and done no good; and therefore I pray, Psal.

God be merciſull to me a ſinner.

And mercy I hope to have, Becauſe my

Saviour

Joh. Saviour fulfilled thy will, and did all good for me; for which,

My soul doth magnifie thee, ô Lord!

But I have defiled

Gen. my *body*, as *Onan* by *Pollution*, if not as *Judah* by *Fornication*, if

Gen. 38. not as *David* by *Adultery*, if not as *Ammon* by *Incest*, if not as the *Sodomites* by *Bestiality*; and therefore I pray,

God be mercifull to me a sinner.

And mercy yet I hope to have, Because my *Saviour* offered his

Luc. 2. *Body* to the *knife of*

Cir-

Circumcision, to the *water of Baptisme*, to the *Curse* of the *Tree*, to the *Death* of the *Crosse*; and all this to expiate the sins of my *body*; for which, Mat. 3.

My soul doth magnifie thee, ô Lord! Philip 2.

But mine *hands* have been lifted up against *Heaven*; and therefore I pray,

God be mercifull to me a sinner.

And *mercy* yet I hope to have, Because my *Saviours hands* in *Heaven* are, as upon the *Crosse* they were, stretched out to

embrace

embrace me; for which,

My soul doth magnifie thee, O Lord!

But my *feet*, my very *feet* have been swift to shed the *blood* of *Revenge*; and therefore I pray,

God be mercifull to me a sinner.

And *mercy* yet I hope to have, Because my *Saviours feet* were nail'd, to shed the *blood* of *Attonement* for me; for which,

My soul doth magnifie thee, O Lord!

But my *heart*, my inmost and remotest

hear-

heart, hath been filled with *evil imaginations*, and that continually; and therefore I dare not but continue to pray,

God be mercifull to me a sinner.

And *mercy* yet I hope to have, Because my *Saviours Heart* was *pierced*, to offer up the *blood of sprinkling* for the sins of my *heart*; for which,

My soul doth magnifie thee, O Lord!

But my *soul*, my once most precious soul, I have defaced by all manner of ungod-

godlineſſe; and therefore I pray,

God be merciſull to me a ſinner.

And *mercy* I yet hope to have, Becauſe my *Saviours ſoul* deſcended *victoriouſly*, to trample upon the enemies of my *ſoul*; for which,

My ſoul doth magnifie thee, O Lord!

But yet in my *Body* I can ſee nothing but *wounds*, in my *ſoul* nothing but *ſcares*, in my *life*, nothing but *ſins*, and therefore I pray,

God be merciſull to me a ſinner.

And

And *mercy* I yet hope to have, Because in my *Jesus* I see *balme* enough to cure my *wounds*; in thy *Christ* I see *unction* enough to heale my *sores*; In his *life* obedience, and in that *obedience*, *merit* enough to pardon my sins: In his *bloud patience*, and in that *patience*, *redemption* enough to save my *soul*; In his *bloud innocence*, and in that *innocence*, *satisfaction* enough to cure my *wounds*, to heal my *sores*, to pardon my *sins*, to save my *soul*;

in his *Descent*, Humility in his *Resurrection* and *Ascension*, Hope in his *Intercession*, Comfort; for he is now at thy right hand to make *intercession* for me; and for which,

My soul doth magnifie thee, O Lord!

But yet, but yet, I have trampled that *blood* under foot, I have crucified my *Jesus* afresh; and therefore dare not but pray afresh,

God be merciful to me a sinner.

But yet, but yet, but yet, I am the greatest sinner

sinner upon the face of the whole *Earth*, for *who*, or what *man*, or *devil*, durst to doe *what* I have done? I have broke all thy *commandements*, I have broken all my *vows*, for better *obedience*, and that even to this moment of my life, the very last moment of my life, and therefore will pray so long as life doth last,

God be mercifull to me a sinner.

And *mercy* yet I hope to have, Because that saying which is worthy of all accep-

ration, is believed by me, and I desire I may believe it, to the very last minute, *Jesus Christ came into the world to save sinners*, even my self the chiefest of sinners; for which, *My soul doth magnifie thee, O Lord*.

And now most gracious God! I beseech thee to accept of my *resolutions*, and to accomplish them in my true, though weak, and late endeavours; and look upon me, not as I am in my self, but as I am in thy Son, washed

washed, washed in his Baptism, as well from my actuall transgressions I have committed since, as from my original corruption, I stood guilty of before I was baptized, look upon me, o my God! as I am in thy Son, clothed, clothed with his righteousnesse; for his love clothed himself with the imputation of my wickednesse, and doth not thy gift of faith cloth me with the imputation of his righteousnesse? I do believe the one, That he came into the world, and I

desire to believe the other, *That he came into the world to save me*; for I am a *sinner*, the *chief of sinners*; look upon me, ô my *God*! as I am *in thy Son*, *healed* by *his stripes*; for he bled to save the whole *Body*, the *Church*; and of that *body*, I am a *member*; and doe not, ô *God*! I doe not suffer a *member* of thy *Sons body* to perish; look upon me, ô my *God*! as I am in *thy Son reconciled*, and at peace with thee; for being *justified by faith*, I have peace with

Rom 5. 1

with God through Jesus Christ our Lord.

Look upon me so, O God! and thy *Baptism* shall cleanse me, cleanse me as well from *future filth*, as from *passed guilt*; look upon me so, O God! and thy other *blessed Sacrament*, which I have now (or shall by and by receive) received, shall preserve me unto *everlasting life*; otherwise I dare not look upon thee, but in the *Face of Jesus Christ*; and otherwise, I beseech thee, look not upon me, but

through the *merits* of *Jesus Christ*, in whose blessed name and presence, I promise thee new and better *obedience*, (if I live) and for whose blessed sake and *merits*, I beg thy *assistance*, that I may have *victory over sin*, *victory* over the *commanding power* of it, and never again obey it, in the *lusts* of thy *mortal body*, while I live, nor never *despaire* under the *condemning guilt* of it when I dye, but now while I live, and then when I dye, I be cured of all the *sting*

stings I have received from the *fiery Serpents*, of the *World*, the *Devil*, and mine own *flesh*, by fixing the *eyes* of my *faith* upon the *true brasen Serpent*, *Jesus Christ*. *Amen*. In whose blessed name and words I conclude my prayer and life, in that most perfect form of prayer, which he hath taught me in *his holy Gospel*, saying, When yee pray, say, *Our Father which art in Heaven*, &c.

To my Benefactors.

YOu are *blessed men*, so the Pſal-
Pſal 41 1. miſt tells you; *Blessed is the man that considers the poor and needy*. So my ſaviour tels you, *Come ye blessed of my Father; For I was*
Mat 25. *hungry, ye fed me; I was naked, ye clothed me; I was sick, ye visited me; I was in priſon, ye came unto me*. So S. Paul tells you; *It is a better thing to give, than to receive*.

Such

Such blessed men I have hitherto met with in my *hunger*, in my *thirst*, in my *imprisonment*, in my *nakedness*; Their *blessedness* hath blessed me; and they have made themselves *more blessed*, by the *Law* of *beneficence*, which is, *they forget their charity*: But I may not make my self *accursed*, by forgetting my *duety*, in the *Law* of *gratitude*; No, I will remember my *Duty*, by remembring *God*, *never forget their Unbounded love*, because they have not

forgot

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